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WHAT THE ALUMNI OF HOPE ARE DOING ON THE FIELDS OF THE ORIENT

MRS. WEERSING SENDS SPICY LETTER TELLING OF WORKERS IN CHINA

My subject was to be "Brief Notes," etc. Well, let's see if the Muse will wake up.

Rev. Harry P. Boot is first on the list. He is secretary and treasurer of the Mission, and is getting gray over this matter of exchange on U. S. money. The Mission safe used to serve a sort of paper-weight purpose, to hold his house down in high winds, but there's more paper than weight in it nowadays, I suppose. Even the thieves have left this hill alone for some time. Probably they know that. It's a case of—

"Nothin' from nothin' and nine from eight

Leaves nothin', and nothin' to carry."

This house of ours is a double house and in the other part of it dwells Mr. Herman Reusers, Hope naught-some-things-or-other, who is President of Talmage College. Talmage has something like a hundred students, I believe. They study more hours a day than a Hope student would hear of, with all their English and Chinese and various others sorts of learning, and they regulate their lives by a bell that keeps ship's time. They go to breakfast at six bells and to chapel at one bell and to dinner at eight bells. As for Mr. Reusers himself, he returned from furlough a year ago last fall and upon his arrival in Japan was married to Miss Bessie M. Ogsbury, also of our mission.

Rev. and Mrs. Henry A. Poppen (nee Dorothy Trompen) have progressed to such a point in their language study that they have been appointed to work and are just now leaving for the Mission's newly acquired North River District. Their station will be Lungyenchow, Tukien. For the present they are to live in a house loaned by a wealthy Chinese gentleman, but they hope to have a house of their own next year.

Rev. H. P. De Pree, 1902, and Mrs. De Pree are already in Lungyenchow, in aforesaid house. Mr. De Pree went there last fall (September, to be exact). Mrs. De Pree with their four children went to Shanghai for a few months to get the two eldest started in the American School for Missionaries' Children there. In January she returned with the younger children and joined Mr. De Pree in Lungyenchow.

Mr. De Pree had charge of the negotiations for a mission site in Lungyenchow and had considerable difficulty in getting the land. The local Chinese were very anxious to have a hospital and a doctor, but they had no particular desire for ordained missionaries or mission schools. They are rather a bad lot, from all accounts, and at one time Mr. De Pree rather feared for his own life. He was entirely alone there and because of his difficulty in getting money to pay down on the deeds, it looked to the Chinese as if the deal might fall through and they might not get the hospital after all. They had raised some money locally and building was already in progress. If the workmen should get the idea that their wages were not forthcoming it was likely to go hard with Mr. De Pree. That phase of the matter fortunately passed before long, however.

Dr. and Mrs. Clarence Holleman (nee Ruth Vandenberg) and Rev. and Mrs. Edwin Koeppe (nee Elizabeth Reusers) arrived from America the last of October. Dr. Holleman has made two trips to Lungyenchow where he will doubtless be stationed, but he and Mrs. Holleman are here in Amoy at present. On his visits to Lungyenchow he conducted clinics and was instrumental in some rather remarkable cures, we hear (from other people).

Mr. and Mrs. Koeppe are at present in Changchow, living with Rev. H. M. Veenschoten, 1914, and Mrs. Veenschoten, 1916. They expect to move to Sio-ke within a couple of months, however, and stay there for at least a year or two while they study the language.

Mr. Veenschoten has passed his language examinations and is busy in Changchow district. He and Mrs. Veenschoten lived for a year in a very interesting Chinese house which one entered through a stone-paved court with a pond in it. I fear it was rather more picturesque than comfortable, however, and they were glad to move to a proper foreign-style house when

(Continued on Page 4)

THE MESSENGERS AND THEIR ACTIVITIES IN JAPAN

The Messengers of Hope in Japan are scattered over a good part of the Empire, from Nagasaki in the south to Morioka in the North. In the North Mr. Hoekje is holding a bad break in the lines of one of our sister missions till they can get a man of their own. Our mission has come to feel that Mr. Hoekje is the man for that sort of work, due perhaps to varied experience, he seems to have a knack for stepping into a breach, and when there is a call for someone to volunteer to do a special bit of work, there is a sort of general hesitation to see if Mr. Hoekje isn't ready and he always is! Just now he is also doing the treasurer work that Mr. Walvoord did till the time of his death.

In Nagasaki Mr. Van Strien is helping Mr. Shafer run the school that Mr. Walvoord managed so efficiently. That is but a very temporary task, however, for he is soon to go home, in fact he has already made the acquaintance of the ship that is to carry him and his wife there, for from the windows of the little house that overlooks the harbor he can watch the ships come in. His cook is very much



Beggar. Like a snail his home is always with him and his means of locomotion is about as fast.—Japan.

interested and often comes to him with speculations and questions about them and he usually elucidates with clearness and despatch, she has no trouble at all in understanding him, for I think he could talk Japanese so clearly that a Japanese dog could understand. He has difficulties of another kind when he teaches the Old Testament stories to his high school boys for they bring up subjects in the life of the patriots that require tactful handling.

Mr. Stegeman in Kurume is keeping up a night school for English and Bible that is a two man's job, for evening diversion. He gets more diversion from his Japanese house, for he says he could write a book with the concentration of thought he requires to remember which panel he opened and which to close when he goes from one room to another. I am sure he could contribute a magazine article a month, besides, with the thot he spends in bowing his head when he enters and leaves, to make himself short enough to go through without bumping. The regulation height of these doors are 5 feet 10 inches high. Woe to the tall man in Japan. He bumps his head!

His wife and Jean and Evelyn Oltmans all belong to the happy company of those missionaries who have relatives in this country. It is worth a good bit to have an occasional visit with your own, to spend a summer together or a Christmas. Mr. Kuyper has a cousin in Ferris Seminary, but that is pretty far away from Oita, and she can't come down and have real jolly times, exactly, because Mr. Kuyper lives in such solitary splendor all the time. Now, besides his house, he is lord of the office in which the work of Newspaper Evangelism is being done. But he claims to rather like it, and when he grows lonely he tells himself Dutch stories or plays his flute, both of which he does beautifully. When the Ruigh family, or part of the Ruigh family, return, he will be less lonely, for Alex alone can give him some very enlivening conversation; I am sure. We shall be glad to have the children with us again, for since the Walvoords have left there are very few children.

We miss the Walvoords much. It is not only the work that has suffered, we miss the friendship the inspiration of their beautiful home life, the sweet companionship of the children. There are few of us who have not a tender memory of treasured hours spent in the charmed circle of their company, for Mr. Walvoord was a prize among men, but in his home he was crowned king, and royally he wore his purple.

Tokyo is such a busy, busy place that all our missionaries there have a few extra tasks besides the ordi-

"Messengers of Hope"

Kimura, Kumaji	'79
Ohgimi, Motoichitch	'79
Otte, Mrs. Frances Phelps	'82
Oltmans, Albert, D. D.	'81
Kruidenier, Jeremiah	'86
Peeke, H. V. S., D. D.	'87
Pieters, A.	'87
Pieters, Mrs. Emma Kollen	'87
Zwemer, S. D., D. D.	'87
Huizenga, Henry, Ph. D.	'91
Ruigh, D. C.	'96
Huizings, Gerrit J.	'97
Moerdyk, James E.	'97
Warnshuis, A. L., D. D.,	'97
Banninga, J. J.	'98
Van Ess, John	'99
Boot, Harry P.	'00
Hondelink, Gerrit	'00
De Pree, Henry P.	'02
Hondelink, Mrs. Grace Hoekje	'03
Strick, Edward, M. D.	'03
Hoekje, Willis G.	'04
Pennings, Gerrit J.	'05
De Jong, Nettie R.	'06
Dykstra, Dirk	'06
Rotschafer, Bernard	'06
Sizoo, Joseph	'07
Van Peursem, G. D.	'07
Renskers, Herman	'08
Cadman, Mrs. Grace Hazenberg	'09
Van Strien, David	'09
Warnshuis, John H.	'10
Weersing, Mrs. Bata M.	'11
Hospers, Hendrine	'13
Muyskens, John G.	'14
Oltmans, Catherine J.	'14
Hekhuis, Lambertus	'13
Hekhuis, Mrs. Jennie Immink,	'13
Van Bronkhroest, A.	'13
Van Bronkhroest, Mrs.	'13
Helene De Maagd	'13
Stegeman, H. V. E.	'12
Stegeman, Mrs. Gertrude Hoekje	'12
Bilkert, Henry A.	'14
Poppen, Henry	'14
Poppen, Mrs. Dorothy Trompen	'14
Van Vranken, Herbert E.	'14
Veenschoten, H. M.	'14
Pieters, Dorothy H.	'15
Holleman, Clarence	'14
Holleman, Ruth Van den Berg	'14
Van Wyk, Amelia Menning	'17
Wierenga, Cornelius R.	'17
Lubbers, Irwin J.	'17
Coburn, Sarah	'17

Miss Nellie Zwemer, Prep.	'81
Rev. W. H. Giebel, Prep.	'00
Dr. A. Bonthuis, Prep.	'03
Mrs. D. Dykstra, Prep.	'95
Rev. H. Kuyper, W. T. S.	'11
Miss Evelyn Oltmans, Prep.	'10

Heeren, Enne J.	'67
Hekhuis, Lambertus	'71
Masuda, Tametsene	'83
Fagg, John G.	'81

Associate Members	
Otte, John A., M. D.	'83
Ossewaarde, James	'90
Zwemer, Peter J.	'88
Wiersum, Harry J.	'96
Walvoord, Anthony	'04



Egyptian mob gathering in front of the palace of the Sultan.

nary work. Dr. Peeke is doing the work of secretary for the Christian literature society, and he says it isn't easy. Dr. Oltmans is in demand for the work of the Interchurch World Movement. Such popularity makes us realize more what we have really always known and that is that Hope men count for something in the busy world. Mr. Pieters too is such a big gun that our small ship won't carry him any more, he belongs to the larger work.

The "Bronks", (for Mr. Van Bronkhroest finds that his college cognomen still sticks to him better than his longer name, and folks simply add an "s" to indicate his married state), and Miss Hospers lived together last year in Saga, and their perfect harmony may be judged from the effect it had upon their Japanese neighbors. After Miss Hospers left for America, a woman leaned over the fence one day as Mr. B. was working in the garden and said, "I see your daughter has grown up and gone to America," which, he confesses, made him gasp a little.

Helene De Maagd Van Bronkhroest.

BANQUETS

May 28—Sorosia.	
June 2—Cosmopolitan.	
June 3—Sibylline.	
June 4—Knickerbocker.	
June 7—Delphi.	
June 10—Fraternal.	

FRATERNAL ALUMNI ATTENTION!

The Fraternal Society will hold its eighty-sixth Annual Banquet June 10, 1920, in the Women's Literary Club Rooms. We wish to have this a big Frater reunion. Will you be there to make it that? Reservations may be secured from the secretary at \$2 per plate; these must be in not later than June 5, and earlier if possible. The secretary's address is Martin De Wolf, Van Vleck Hall, Holland, Michigan.

"Men's hearts are undergoing a process of enlargement. Their sympathies are taking a wider scope." The world for Christ will yet be realized.—David Livingstone.

CALENDAR

May 20—"Little Women" given by Sorosia.	
May 21—Women's Oratorical Contest.	
May 22—Baseball, Junior College of Grand Rapids here.	
May 22—Field Meet with Kazoo College, there.	
May 26—Baseball, Kazoo College there.	
May 27—Raven Oratorical Contest.	
May 29—Intercollegiate Field Meet at M. A. C.	
May 26—Recital of College School of Music.	
June 2—Recital of College School of Music.	
June 11—Meliphone Program.	
June 14—Afternoon "A" Class Play.	
June 14—Evening Ulfilas Program.	
June 15—Alumni Banquet.	
June 16—Commencement.	

"MESSENGERS OF HOPE"

Our Membership

Any graduate of Hope College, who has resided abroad for two years or more may become a member of this association by paying the fees and contributing to the Annual.

All former students, not graduates, doing missionary work in foreign lands may be associate members.

Our Ideal

That all men should know the "Message of Hope." (I Tim. 1:1.)

Our Purpose

To help one another in our work and try to interest others in the spread of the "Message."

Our Plan

To publish an Annual; to fill a room in the College Museum; and to further the cause of a world-wide Christianity by voice and pen and life.



Dr. and Mrs. John A. Otte

STUDENTS, ATTENTION!

Tag Day, Friday, May 21 for Y. M. C. A.

On Friday of this week the conference committee of the Y. M. C. A. is going to stage a Y Sales Day. There has been placed on the bulletin board a list of the merchants who are co-operating with the Y in this drive to raise some money. The entire proposition amounts to this: On Friday each student will be tagged. The merchants who are assisting us will take down the amount of each purchase you make on that day. In the evening they will total these amounts, and the Y will get 10% of the total sales. This holds only for purchases made by students. Also, it holds only for CASH sales. You are not asked to buy anything unnecessarily, but to concentrate your buying on that day. Begin to think now what things you need, and would eventually buy in the next month or so. Then go and buy these things Friday. DON'T FORGET.

"BRIEF NOTES" ON HOPEITES IN INDIA

HOW THEY ARE WINNING THAT LAND FOR CHRIST

Dear Fellow-Hopeites:

A letter from the Editor-in-Chief for the "Messenger of Hope" number of the Anchor informs me that I am to "write brief notes" on the Messengers in India. Of all the mission fields that our church is interested in, perhaps there is none where fewer of the representatives are found of the Orange and Blue than in this land. Perhaps for that reason too there is no field that is less known, tho I have no doubt that with its able representatives resident in the immediate neighborhood of Hope the last year or two, a great many things unknown before or unrealized have stirred the hearts of the many mission enthusiasts of our dear Alma Mater, India to be sure is a wonderful land, full of opportunities and the greatest of these is summed up in "the winning of India for Christ."

Far off to the north of our mission area, two hundred miles or so from Tindivanam, lies Madanapalle, the former home of Rev. and Mrs. J. Warnshuis and Mr. Muyskens, now the center of activities for Lubbers and Miss Coburn, and the abiding place of Rev. and Mrs. John Gebhard. Lubbers has been here now for a little over three months and during that time I have just seen him twice, more to by the way than we would see each other on the average of three months' time were both of us to remain in India. I was very glad to have the old classmate stop at Tindivanam when he first came to the country and we then had an extremely enjoyable week together. The next time of meeting was during mission meeting held at Vellore during the holiday season in December and January. He has already taken great hold of the work at Madanapalle, which is especially dear to every Hopeite because of his direct interest in it. Early in 1919 it seemed that I would be transferred there for

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THE MESSENGERS IN THE NEAR EAST

NEWS FROM MOERDYK, VAN ESS, PENNINGS, DYKSTRA, VAN PEURSEM AND BILKERT IN ARABIA

Rev. James E. Moerdyk, '97, is located at Naseriyeh, Mesopotamia, Naseriyeh is on the historic Euphrates River and the reputed birthplace of Abraham. After working this field for some years as an outstation of the Busrah field it has just been made a full station with Mr. Moerdyk in charge. It is a strategic center on the Busrah-Bagdad Railway and one of the military posts of the Army of Occupation. Mesopotamia is one of the coming countries born, as it were, in the throes of the recent war and standing now on the threshold of a new day. It presents a huge challenge to the forces of Christ to win it for Him ere commercialism and materialism which threaten, make it entirely their own. Mr. Moerdyk is also the highly efficient treasurer of the Mission, a task which entails no small amount of labor in these days of fluctuating exchange.

Rev. John Van Ess, '99, is at the head of the Busrah Boys' School. The school now has an enrollment of over one hundred and a boarding department of over fifty. In a land where youth is taught to think only of the next world and to look upon the things of this world as vanity, such an enrollment represents a real triumph. Its far reaching influence on the future of Mesopotamia cannot be calculated. After a tour of inspection of Government Schools in Mesopotamia the Inspector recommended the Busrah school for a substantial increase of their grant in aid. He also averred that the Mission school possessed all those qualities which the government desired to see in their own schools but despaired of attaining.

Mr. Van Ess' book, "The Spoken Arabic of Mesopotamia," has been widely used among the troops and officers in Mesopotamia. His second and companion volume is now in the press and is eagerly awaited. Arabic was taught to several hundred of the troops by Mr. Van Ess in the "Y" study classes at Busrah. A daughter was recently born to Mr. and Mrs. Van Ess.

Rev. G. J. Pennings, '05, is in charge of all the men's work at Bahrein. He is recently returned from a year in Mesopotamia as "Y" secretary to the troops. The secret of "Y" success in this country was "Go where the troops go and get there first." Mr. Pennings early learned this and when the troops were suddenly sent across the desert to quell an outbreak of the Kurds in the summer of 1919 when the thermometer registered in the vicinity of 120 they found Mr. Pennings already on the scene, dispensing tea, cocoa and other comforts in the shadow of his dusty old Ford. His activities carried him thru most of the country

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IN AMERICA.

The first on our list is Mrs. Frances Phelps Otte, '82. She has bravely faced the problem of training and educating her fatherless children, and is now having the satisfaction of seeing them taking a useful place in the world. She is still living at Northfield, Mass. An old photo of her and our beloved Dr. Otte appears in this issue and will recall many pleasant memories to many of our "Messengers."

Dr. S. M. Zwemer and family, Rev. J. H. Warnshuis and family and also Rev. A. Pieters and family are making Holland their home for the present. All enjoy their so-called vacation and try to take every opportunity to increase interest in the cause of missions in general and to plead for the countries they represent. Elizabeth Zwemer and Gertrude Pieters represent the families in the "Volunteer Band" of Hope.

Miss Hendrine Hospers is at her home in Ontario, New York, when she is now attending Ladies' Missionary Society meetings or conferences.

Dr. A. L. Warnshuis, as is known to most of you, is Acting Secretary for our Board of Foreign Missions while Dr. Chamberlain is temporarily absent from the office.

Mrs. Grace Hazenberg Cadman, '09, with her husband and little daughter, are on furlough and are staying in Canada. She is doing some post graduate work which she hopes will fit her for greater service on her return to Indo-China.

Emma K. Pieters.

The Anchor

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BY WAY OF INTRODUCTION

Having lived in Japan for nearly 29 years I should be an adept in apologies and take up nearly half this space with polite expressions. I will spare the reader my crude attempts at this Japanese art but a little explanation is in order.

In last year's issue Dr. A. L. Warnshuis was asked to serve as Editor. During the summer of 1919 he was in Japan where he met other "Messengers" and they together made plans for this issue suggesting topics to various people in various lands and also suggesting that the manuscripts be sent to me the one qualification being that I was expected to be in Holland at this time.

The above mentioned "Editorial Staff" did not shrink but promptly (on being reminded) each one sent in an editorial article. Mrs. Stegeman writes about a plan of the Messengers in Japan to present a recent book on their field to the College Library from time to time. We hope to have these books in the library soon and will then give a description in the Anchor.

During the year three of the "Messengers of Hope" on our list, have been called hence. Mr. G. Masuda, '83, was for many years in a responsible position in a government school for boys in Tokyo. Messrs Kimma and Oghimi, both of '79, are faithfully serving Christ as preachers but we regret to say that Mr. Masuda seemed to find the difficulties too great and did not associate himself with Christians or Christian work. Mr. Anthony Walvoord died at Nagasaki in September last, after 14 years of service, a "Messenger" true to the highest ideals of our Alma Mater, whose departure leaves a great empty space which is not easily filled, as it takes years of study, training and experience on the field, besides the natural ability, to become such an efficient worker.

Rev. James Ossewaarde, '90, Chaplain in the U. S. Army was promoted to higher service at the end of last year. He served in the Philippines for several years and thus his name was enrolled among the "Messengers of Hope." He was guide, counsellor and friend to many hundreds of young men, who were away from home influences, and subject to many temptations as soldier boys. He also is greatly missed after a life rich in service.

The "Editorial Staff" elected Rev. Jas. E. Moerdyk, as Editor-in-Chief for 1921, and Rev. D. Van Strien as Assistant Editor. The latter has just arrived in America on furlough. We are grateful to the "Messengers" who responded so well to the request for articles.

EMMA KOLLEN PIETERS.

WHAT THE HOPE MESSENGERS CAN DO FOR THE COLLEGE LIBRARY AND MUSEUM

Our college has reason to be proud of the collection of missionary books found in its library. I dare say there are few other colleges which can boast of five hundred volumes on their missionary shelves. Through the librarian I learn that all of our fields are fairly well represented; some perhaps more effectively than others. But these missionary shelves must be kept up-to-date if they are to keep pace with the changing Orient and to make an appeal to the wide-awake student body. May I suggest that other fields try the plan which we Messengers in Japan are inaugurating? Beginning this year, each one of us is contributing a small sum, the total amount contributed to be used toward placing in our college library the one or two most interesting or valuable recent books on our field. This custom we hope to continue from year to year. We look forward to effecting an organization some time this summer, and hope at that time to interchange ideas and form plans as to ways in which we can help our beloved college. Some such plan might be followed in the other countries.

And may I suggest that at the time a new book is placed in the library, a short, spicy review or description of it be sent to the Anchor, so that the student body may know that it is worth while reading?

As to the museum, each country should try to find out either through the curator of the museum or some Messenger of Hope at home on furlough, just how well it is represented there. Then let us plan to enrich the museum with the most interesting, picturesque curios and specimens we can find. Judging by the past, merely placing them in the museum will hardly be sufficient to make them appreciated and used. A little publicity and

columns of the Anchor, through the services of someone who will advertise them on the college bulletin board (I assume that institution is still in existence), or through an informal talk by some Messenger of Hope or other missionary at home.

Doubtless other ideas and plans will be suggested after our organizations are completed. This is only a beginning. But let it not be dropped here. We owe this and much more to the high, heroic spirit of the young men and women in our Alma Mater who are pledging themselves to the work which we love, and who hope to spend their lives with us in the Orient for whose redemption we are laboring.

Gertrude H. Stegeman, '12.

"WERE I TO PREPARE AGAIN"

Were I to prepare again I would not make a change in my course, but there would be a difference of emphasis and application.

The missionary should be a master of expression as he is a dealer in ideas and the means of conveying those ideas to the hearts and minds of others is ultimately language, a language which is not his own, and unless he makes it his own he will be seriously limited in his operations. That course which will best prepare him not only to read a foreign language, but to talk, to think, and to dream a language not native to himself is the course which every prospective missionary should take. A study of language not with the teacher's marks, but with its mastery in view is the best preparation for the missionary life, for that life is one of endless language study.

The missionary should also have a knowledge of human nature and human nature is much the same the world round. There is no such thing as an Oriental heart and an Occidental heart. I don't think that fundamentally there is any such thing as "thinking black." The expression of thought may be different but fundamentally the psychology of the son of Ham is not different from that of the sons of Shem and Japheth. A thorough study of Psychology at College and a practical application of it upon the street will prepare the student for a study of his "chosen" people after he arrives upon the field.

The missionary should know the history of the thought of the people with whom he is to work and the best preparation for a study of Oriental thought is that acquaintance of Occidental thought which a careful study of Philosophy and History will give the student at College.

A knowledge of man's thought, a knowledge of the man himself, and a knowledge of his language are essential but they are useless except the missionary has the "idea" to impart. The sine qua non of the missionary is a personal experience of the saving power of Jesus Christ and the unshakable conviction that Christ and Christ alone is the Way, the Truth and the Life. He must know that the Gospel of Soul Salvation, and not the Gospel of Social Service, is the ultimate need of mankind.

David Van Strien, 1909.

WANTED—BY EVERY MISSIONARY, A GOOD SENSE OF HUMOR

That a good and discerning sense of humor is an essential part of the equipment of every well-balanced individual, is a fact very little denied in the best circles, but that it is a saving grace absolutely indispensable to a missionary is a fact that may be called into question by some of our very good, very old orthodox brethren from which you may infer that a missionary need not necessarily be well balanced. That it may in a pinch, be necessary for the representatives of some of the lighter and more frivolous sects, may perhaps be conceded, but it would be a form of levity never to be condoned with in the missionaries of our own Dutch Reformed Church.

But I venture the opinion that the fact that we have missionaries, and those among our own Messengers of Hope, who "can pack up their troubles in their old kit bag, and smile, smile, smile," is one of the reasons for the fact that fifteen per cent of Hope's graduates are on the foreign field. If it had not been for the God given endowment of a sense of humor, the greater part of that fifteen per cent would now perhaps be occupying some Potters Field, instead of holding a place in that "thin red line" in the furthestmost places of the earth.

If the missionary anywhere on the foreign field did not have a sense of humor, amid the strange languages, strange people, and strange customs, because of the mistakes and breaks we make, it would be easy to die of "mortification" on an average of once a week, I should say. Who would not feel mortified, when after having finished a red-hot evangelistic sermon, one should be told that he had said in his speech that a "minnow" instead of a "whale" had swallowed Jonah? The latter is a difficult story to swallow, but the former is a story that will be needed, through the low

must these poor heathen have thought about such a "fish" story? But only his sense of humor kept this particular missionary from quitting his job then and there, and never attempting another speech in such a strange language.

And don't you think you would feel mortified if by mistake you should happen to call one of these staid, dignified and learned Japanese pastors a "biscuit" instead of a "learned teacher"? But only change one vowel, and you have such a startling result. Or if, in trying to say that the part of America from which you came had no mountains, but only large hills, you should say that it had no mountains but only large "tubs"? But the politeness of his hearers, and the missionary's sense of humor keeps him jabbering away in the unaccustomed language.

Sometimes the missionary is exasperated at what he sees or hears, and then again, his sense of humor smooths the way. One of our very well known and respected and respectable missionaries, who is not known to have any Bolshevik tendencies, but who, while in Japan wore a big black beard which made him resemble a Russian, at least to the Japanese, was once asked in a barber shop whether he spoke English. Those of you who have heard him speak, and know his loyal patriotism, can imagine how he felt, but we can picture him smiling, as he answers, hesitatingly, "A-little." A Chinese lady missionary one day went to see a former cook who had contracted tuberculosis, and asked the man's wife whether there was anything she could do for them. "Oh," said the wife, "it is so hard to get him to eat, he has been with you foreigners so long that he likes nothing but foreign things." The lady wondered where he had obtained the food, since all Oriental servants are supposed to eat nothing but their own native food, but promised to send the sick man some bread. Just then a querulous voice from the bed called out, "And be sure to put butter and jam on. I don't like to eat dry bread."

Then there are those of us who are energetic and like to do things in a hurry, and also like to get them done in the same way. But such an one is apt to be disappointed when he sees that it takes the workmen three days to do something which he thinks ought to be done in about three hours. Examples of this kind are so numerous that I do not think I will give you any, but only call your attention to the following lines, which no doubt all have read:

"A cold gray stone, and a quiet grave, For the man who hustles the East."

Those of us who have lived in the Orient know how true this is.

Again, sometimes it is not the languages we try to speak, but Oriental English, "as she is spoke", that calls for a sense of humor, for we must take it as it is meant, and not as it is spoken. One day a student asked my how long I intended to stay in Japan. I told him I hoped to spend the rest of my life in Japan, and to my surprise, he said very earnestly and whole-heartedly, "Sir, I hope you will die in Japan!" Well meant, but rather unfortunate.

At other times it is in moments of the greatest seriousness and solemnity that we need a sense of humor. Think of being invited to a wedding ceremony, and after having made every effort to set an example in being prompt, of being compelled to wait all the way from two to five hours for the appearance of the bridal party, as most of us in this enlightened country have experienced, because, perchance, the bride has not yet returned from the bath, or it may be that the professional hair-dresser arrived at the exact hour at which the ceremony was to have taken place. Sometime ago we were present at the organization of a new church, three of us, all Messengers of Hope. After several serious exhortation and sermons, think of the change of attitude on heart and mind required, when the pastor in charge brought out a Nipponophone and Harry Lauder's soul-stirring "I Love a Lassie, a Bonnie Highland Lassie," was screeched out a la Japanese Graphophone. Truly, one needs a deep sense of humor, and needs to be a "lightning-change artist," as far as our mental attitudes are concerned, to be a missionary.

So I could go on almost indefinitely, but it is not necessary to say it all in one editorial. However, "lastly and in conclusion," if any of you who read this are intending to come to the foreign field as a missionary, with everything else that you bring, don't forget to bring with you an abundant supply of "Your Own Unadulterated Sense of Humor." It will give you a longer lease on life than a whole trunkful of "Elixir of Life."

A. Van Bronkhorst.

TO PRESIDENT DIMNET

The Messengers of Hope hereby extend an earnest and urgent invitation to our College President to visit each one of us in our homes.

There are many reasons for pressing this invitation at this time—

among these we mention the following:

1. Hope College is a training school for missionaries. This is only one part of its service, but it is important. The President ought to have the opportunity of a personal visit to the foreign missionary field so that from his observation of Hope's alumni in the actual conditions of their daily work he may be able to direct the training of missionary candidates.

2. Asia is stirring with new life. In order that the College may be in close contact with these developments, so full of significance in the construction of a world-wide civilization, the President should personally see and know what is actually taking place now—so for the sake of the college, this visit is urgent.

3. For his own sake, because he is our fellow-alumnus, our President, and our friend, we want him to come and to stay with each one of us as long as he can.

We hope he may soon have a sabbatical year. We want him to spend that year with us.

A. L. Warnshuis.

TO THE VOLUNTEER BAND

Student Volunteers, to you the Messengers of Hope in Asia send greetings. We do so the more gladly because we feel that in a large sense you belong to us, and we belong to you. There are certain peculiar ties that stretch across thousands of miles of distance to bind you and us together.

First of all, Volunteers, you are our Hope. Now and again some one of us drops from the ranks through disability or death, and then we think of your band as the source of supply whence such sad gaps can be filled; and as we constantly yearn for a larger corps of workers to make larger victories possible, our thoughts center upon you as the guarantee of an increase in forces a few years hence. As we meet the tasks of the present, we build great plans for the future, because the future promises to bring many of you to help us. So day by day you are our Hope.

Then, you are our Inspiration. Sometimes in order to feel anew the significance of our undertaking, we are compelled to go back and look upon the Mission Enterprise through your eyes. From your far point-of-view, you have a perspective that we lack. So we let you speak to us, and your glowing enthusiasm stirs our spirits with a new, deep sense of the privilege of our commission. We rejoice over your large membership and your interesting meetings. Your reports of the Des Moines Convention came across the land and sea to make us glad.

Yet again, we would call you our Interpreters. May we not say that you have a special knowledge of the world-field, and a special vision of the world's need? Having that vision, you can speak for us in presenting the claim of the world upon the best that every man has to give. We rely upon you to keep the cause of the Kingdom in the Orient before your fellow students, your churches and your home communities. You have a splendid part to play in calling out in the church at large the largest interest and co-operation in the work of world-wide missions. You believe in us—we believe in you. You are our representatives at the home-base. Your contribution to the winning of the nations can begin even now.

Volunteers of Hope, we congratulate you on your high life-purpose. We greet you as our fellow-workers even now, and as our prospective fellow-Asiatics.

Henry V. E. Stegeman, '12.
Kurume, Japan.

In India, there are nine million wives under fifteen; one in every six women in India is a widow, and more than a third of a million widows are under fifteen. There can be no glorious destiny for the new India so long as facts like these have to be recorded.—G. E. Philips, in "East and West."

One recalls a man who studied in an English university, who, when he returned to India with much the same outlook on life as has the ordinary healthy young Englishman leaving college, had to take to him his child wife, who was totally uneducated. He was a good man, and began to teach his wife himself. He would show her copy-book to visitors with great pride, when she had advanced so far as to write as well as the second standard children at school. Such a man deserves all honor for the spirit with which he faced his difficulty, but under such conditions what comradeship can there be, what real partnership in the deeper things of life, and what united effort for the good of the family of the state, and of posterity?—G. E. Philips, in "East and West."

May the Messengers of Hope in every land, and the long line of their succession, be clothed with regal power, and prove by valiant service that they have come to the Kingdom for such a time as this.—Dr. A. Vennema.

We began with a discourse upon the primitive mind of the Japanese. After two thousand years it persists in mingled strength and frailty. But measure the race by its best, as we have just spoken of it, and there will be apparent a power for good, a capacity for cheerful acceptance of arduous tasks, a readiness to perceive and serve, which can only be limited by breadth of their proper field of action, and which needs only the power of the new life from above to cure it of moral stains and obliquities and to bring it into the open brotherhood of the Kingdom of Heaven.—Dr. Charles F. Sweet.

"Opportunity with ability makes duty."

"I will place no value on anything I have or may possess except in relation to the kingdom of God."

"The resources of God are promised only to those who undertake the programme of God"

"If I am your partner, make your plans large."

"The greatest need of our age is a deepened sense of the living reality and the transcendent majesty of God.—A man's discovery of God is in exact proportion to his enterprise for God."

The educational authorities in Japan are recognizing the good work which the Christian girls' schools are doing for Japanese life. That is the significance of the honors recently conferred by the government upon two of the older missionaries: Miss Julia N. Crosby, who for forty-six years has been connected with Doremas School of Yokohama, and Rev. E. S. Booth, Principal of Ferris Seminary.—The Christian Movement in Japan.

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After The War

Dr. A. Oltmans Presents Keen Analysis of Social and Religious Situation

Though far removed from the actual seat of war, Japan had various relations to it and has felt its after effects in many ways.

Immediately after the armistice was signed, the cry of "reconstruction" was heard on every hand. Japanese who returned from visiting America and the European countries at that time surely had a vision, more or less clearly perceived, of mighty changes going on in the Western world, and had borne in upon them forcefully the necessity for similar changes in Japan. What most impressed the Japanese, those who staid in Japan as well as those who went abroad and saw things for themselves, was the spirit of earnestness and devotion that characterized the people of the United States in their war activities. Those Japanese who had been in America and had observed things there specially felt that this was the highest kind of service a nation could render to sister nations in trouble, and at the same time they realized that their own country of Japan had done comparatively little or nothing of this earnest, self-sacrificing service. And when with the armistice there came President Wilson's projected League of Nations scheme with its worldwide reach of inter-national understanding and good-will and its magnificent provisions for the golden era which seemed about to be ushered in, many of the Japanese "sat up and took notice," and there sprang up a feeling among the thinking classes that they would have to quickly fall into line with the onward march of then nations towards the light of true inter-national progress. At that time one hardly ever listened to an address by a prominent man or to a sermon from the Japanese pulpit wherein the word "kat-zo" (reconstruction) did not repeatedly occur. This feeling and agitation continued for several months. But gradually things in America, as well as in Europe, took on a different color. At the Paris Peace Conference matters were not going forward as smoothly as had been hoped. The re-distribution of European territory and the allocation of new nations caused friction and dissatisfaction, mutual strife sprang up where mutual friendship had been expected. The moral tone of the League of Nations was lowered upon demand of certain powers, secret treaties of a selfish character became revealed, certain rights and privileges were put forward as conditions of entering the League, actual fightings began between newly formed European States, the trend of life in America quickly fell back into the pre-war grooves, the Treaty of Peace and the League of Nations were held up in the U. S. Senate creating strong suspicions of impure motives, doubts concerning Japan's real aims in the East were re-awakened and multi-

treatment of the Korean independence uprising came from many quarters, the anti-Japanese sentiments especially on the west coast of America grew stronger and became more outspoken than ever before, more drastic anti-Japanese legislation was threatened and attempted, the anti-Japanese boycott in China sprang up on account of the Shantung affair and spread like wild fire throughout the country, even missionaries were strongly suspected by Japanese of aiding and abetting these movements in China and in Korea.

The upshot of it all has been that in Japan the cry of reconstruction has considerably died away, only echoes lingering here and there specially in the minds of the student class.

If ever Japan felt that she was "fighting for her own life," I believe it is now. That may be a misconception and an unnecessary apprehension on her part, but it cannot be said to be without reason.

To these things must be added the real social re-construction that is taking place in Japan itself. The large influx of money during the war and the consequent wasteful expenditure of the same in many ways, the abnormal rise in prices of commodities and wages, the re-distribution of wealth to a considerable extent—these things have created a veritable upheaval in the minds of people regarding social relations. Socially, a new Japan is emerging; politically, the change is more gradual and meets with more serious obstacles, but it is bound to come. Universal suffrage was recently only staved off by "hook or crook," but that simply means a brief postponement, not defeat. Orally, there is not much of a new Japan visible on the horizon as yet: The assertion is made by Japanese, that immorality was never so rampant in the country as it is today. That could be expected. Wealth and luxury and serious social disturbances are the fruitful breeders of laxity in morals unless counteracted by deep religion of the genuine sort.

How does the Japanese Church in Japan stand related to all these things? For one thing, she does not seem to be strong enough to stem the tide of increasing evils in the land. And this is no wonder considering her relative numerical weakness among sixty millions of people. But there is most urgent need of a revival of faith and of consecration to earnest, unselfish service in the Church itself. Then there is needed in the Church a vision of the real moral and spiritual destitution of the Japanese people as a whole—a vision of the tremendous task of the Christian Church.

One of the most encouraging features of the situation here is that among the leaders of the student class who are growingly anti-militaristic and pro-international, there is a comparatively large number of Christians. This gives added strength, stability and promise to the movement, because a better future here in Japan, as in every other country,

PAIGN OUGHT TO MEAN IN ARABIA

The Progress Campaign, at the very least, ought to make retrenchments in Arabia unnecessary. The Arabian Mission, in common with all the others is suffering from the unfavorable rate of exchange. The pound which before the war realized 15 rupees, now is worth only 8, with every prospect that it will not rise above 10 for a long time to come. Meanwhile expenses on the field, as measured in rupees, have greatly increased. Labor, rents, materials, and salaries have more than doubled. In consequence the contributions at home will have to be at least doubled to keep the work at the standard where it stood at the opening of the war.

But beyond this, the Campaign ought to spell actual progress on the field. With only one clergyman at home on furlough and by understaffing one station, it was possible this year, for the first time, to station missionaries in the populous cities of Amara and Nasiriyah on the Tigris and Euphrates respectively. Unless additional clergymen come out soon we may before long have to withdraw from these two fields which the war has made safe and accessible.

So also the Educational situation in Busrah can be met only by an adequate staff. The school there will be exactly what we put into it, and no more. No government school can compete with us if we can get the men and means to carry it through.

Medically, the Mission is in desperate straits. Once we had five men physicians on our roll—now only three one of these with his furlough two years overdue and another with two years language study ahead of him before he can begin work. The Busrah hospital stands empty for lack of a doctor, and were there another for Muscat, the money is on hand to put up a building. At the same time it is impossible to follow up the advantages gained in Hassa and Dabai as a result of the energetic touring of the last few years.

The situation calls for progress all along the line—progress in money, in men, in prayer, in life.

G. J. PENNING.

belongs to the young men, and pre-eminently to the christian young men.

In summing up I would say, Japan after the war is a great problem to herself, an object of censure with many outside and an object of real sympathy with few, but above all, a splendid prize to be won for the Kingdom of our Lord.

A. Oltmans.

Tokyo, Japan, April, 1920.

MEANS TO THE JAPAN MISSION

The Progress Campaign was intended to mean for the Japan Mission a substantial increase in the number of missionaries, of buildings, especially residences, and of funds for the various departments of the work. So rapid has been the increase of prices since the estimates were made upon which the Progress Campaign figures are based, that the best hopes have gone glimmering, and if the Japan Mission is given enough to save it from bankruptcy and maintain its present work with sufficient funds, we shall all be glad and thankful.

The Progress Campaign calculations made no provision for increase of missionaries' salaries, but a raise of twenty-five per cent has already been granted, temporarily, and further increases are required to meet actual living expenses in a country where soft coal is selling at \$23 a ton, beef for 60 cents a pound, and milk for twenty-five cents a quart. The board of an associated church has increased the salaries of missionaries by fifty per cent.

What is true of missionaries is true as well of Japanese evangelists and teachers, whose salaries have gone up within recent years in a greater percentage than those of missionaries. But not by any means sufficiently to place them in reasonable comfort.

As to buildings, take two instances. In Tokyo the Mission desired to build a house on an available site, and as it was to be placed between two other houses, it must of necessity be a small one. Architect's plans and specifications were carefully made, and it was hoped that the total cost might be within \$6,500 U. S. money on hand. The lowest bid was for \$14,500, and the project was dropped. This was a case where not a cent was required for land.

The Board of Directors of the Sturges Seminary, at Shimonoseki, had made provision for repairing the buildings in five years, and had accumulated a fund for that purpose amounting to one thousand yen, which was supposed to suffice, but the lowest estimate was for three thousand yen, and the buildings are still unpainted.

For these reasons, unless some change takes place which cannot now be foreseen, the success of the Progress Campaign will mean to the Japan Mission simply salvation from bankruptcy; little or nothing more.

Albertus Pieters.

WHY A PROGRESS CAMPAIGN FOR INDIA

It would require many times two hundred words to answer your question. I shall have to resort to mere figures in order to condense the evidence sufficiently.

In the year 1910 the Arcot Mission had eleven men engaged in general evangelistic work; in 1919 there were but two. One of these has since died after 37 years of unique service; the other is our fellow Hopeite, Rev. H. Van Vranken. Three men were added to our staff last year and we look for two more this year; but you will see that we are still several short of the staff we had ten years ago. Now it is worth noting that even in 1910 the Arcot Mission was calling insistently for recruits. But since that time our Christian community has exactly doubled and the work has been greatly complicated by the difficult problems that have arisen in recent years. There is increasing demand for specialists of every kind. The Mission was asked to make a survey for the Interchurch World Movement. In this survey the Mission found it required 56 new missionaries within the next five years. I wish I could have space to show you that this is no careless estimate.

Financially too, our straits are equally desperate. Since 1913 we have added to our work 8,000 converts, 44 new villages, 63 new workers at an average salary of \$60 each per year and during this period we have had not one cent added to our appropriations for evangelistic work. For this department of our work we receive from America \$16,000 and from Indian sources \$7,000 and on this budget we carry on the work of 17 organized churches in 227 villages, 184 primary schools, support over 300 workers and run from six to ten preaching bands. Our Indian resources have been squeezed dry and we must solve the problem of making our Christians economically independent before we ask them for more. The solution of that problem, too, costs much money. Meanwhile we are under enormous pressure to advance. The Evangelistic Campaign which is now in its fifth year is bringing us converts ten times the numbers who previously came to us—two thousand last year, three thousand the year before and so on. In the middle of the year 1918 when we had overspent our budget as far as we dared, we had to send home a special appeal for money enough to take over the 28 villages which at the moment were asking to be received. We cannot make Christians without paying out money to instruct them, to help them build a rude

church and school, to support a teacher and work out the solution of their many problems. Mission work cannot stand still; it must advance or competing forces will crowd us out. Our very existence is at stake in this Progress Campaign. The losses in exchange have been so heavy that even if we realize the full budget of the Campaign it will only suffice to keep our work at its present level. Failure to raise the full amount will mean a cut in our appropriations and such an action would mean a stab at the very heart of our work. Hopeites, everywhere, we need your help. Give us a chance to show you what can be done by the Church of Jesus Christ when it brings its full power to bear and for once give our Missions all they ask for and more.

John H. Warnshuis, '10.

WHAT THE R. C. A. P. C. OUGHT TO MEAN TO CHINA

I have been given the impossible task of answering this query in two hundred words. I claim that is impossible but Columbus took a chance and why shouldn't I? But who can tell all his troubles in two hundred words? No man can, when talking merely for himself, and how much more impossible is the task when he must speak for a mission station, and that in China.

A man without a home is not a fair person to get an impression from. I speak for the five homeless messengers here. What prospects for houses? The R. C. A. P. C. ought to solve it.

Let one of the doctors give his views on the subject. It's no use, one is doing the work for three, two others haven't a hospital but are doing their work in one or two little rooms trying to do something for the lame, sick and blind. How must this difficulty be solved? The R. C. A. P. C. ought to solve it.

Ask the nurses. This is altogether impossible for the nurses are not. What solution? The R. C. A. P. C. ought to solve it.

Ask the preachers. Had they time they might give a favorable answer but they are all too busy with their large charges each feeling responsible for several hundred thousand souls. What help for them? The R. C. A. P. C. ought to solve it.

Finally, let us ask those in charge of the educational work in the mission. This is our last resort but it's no use; they are all too busy trying to put a hundred students in accommodations for fifty and trying to keep them clean and peaceful; impossible. What is the solution? The R. C. A. P. C. ought to solve it.

Have you as much faith in the R. C. A. P. C. as the messengers in Amoy have? If not we shall have to lose hope and faith, too. I am anxious to write to you again after the R. C. A. P. C.

HENRY A. POPPEN, Hope, '14.

ANTHONY WALVOORD—AN APPRECIATION

I have been asked to write a brief appreciation of my late colleague, Anthony Walvoord. I am glad to be asked to do this, and glad of the word used in the request, for I appreciated Anthony Walvoord, both as a man and as a missionary.

His missionary career was a very remarkable one in its development and in its completeness. Note the words development and completeness. Mr. Walvoord was a man of strong character and such characters do not sail continually through smooth seas. In due time, maturity and the grace of God early life self-will may be in evidence in this some men to steadfastness and devout determination.

Mr. Walvoord had strong opinions and was able to defend them effectively, but if he could not have his own way, he was ready to beat around with the rest to find another way.

As a husband and father he was unusually devoted, as no one who was with the family for any time, could fail to notice.

The completeness of his short missionary career of fourteen years is very striking. Many a man is on the field three or four times as long, and is unable to achieve anything like such completeness—though it need not necessarily be that man's fault. Mr. Walvoord's circumstances aided this result. He came to educational work and served as a subordinate long enough to thoroughly understand the situation before being called upon to assume responsibility. His years of service covered a period when school work was developing finely all through Japan. He had unusual freedom of opportunity for planning and carrying out his own plans. But it still remains that he measured up to his opportunity in a remarkably complete manner.

He thoroughly mastered the intricacies of the Japanese educational system and of school management. He organized his faculty and pupils in an efficient manner, and I never saw finer discipline than that maintained on his campus. He found a group of adapted group of buildings, and he doubled their property.

determined that he needed a thorough grasp of the Japanese language, and I do not believe that ever in Japan a missionary who has been confined to school work during all his missionary years has achieved a command of the language equal to his. And it should be said that he acquired this command of the language largely by persistent use of his evening hours for several years. He was earnestly evangelistic, and his latest ambition was to lay down the administration of the school that he might become a sort of school pastor, a simple religious worker among the students.

Mr. Walvoord had completed one career when the summer of 1919 came. At what seems the completion of one cycle, he suddenly was not, for God took him from us. We have much to comfort us in our grief over Mr. Walvoord's departure. He did so well what he was given to do, and carried that one line of work through to such completion, that any other thought than "This well!" would be to openly impugn our Father's wisdom.

H. V. S. PEEK.

Tokyo, Japan.

IN ARABIA

(Continued from 1st Page)

north of Bagdad and even on an extensive trip into Persia. With the signing of the armistice Y secretaries were rapidly withdrawn, leaving the few who remained to carry the work of a score or more in war days. Troops were constantly changing and it was a great task to keep them good humored in Mesopotamia's dust and sun and the Y men did a splendid piece of work with the men. Mr. Pennings now returns to take up the work of one of the largest of all the Arabian Mission stations.

Rev. D. Dykstra, '06, with Mrs. Dykstra (sub '99) are returning to America this Spring for furlough. During their past term they have been in charge of the work at Bahrain. Mr. Dykstra has devoted much time to the boys' school here which last year registered seventy pupils. The work is hampered by lack of proper facilities and equipment and Mr. Dykstra hopes while on furlough to raise \$20,000 to put the educational work here on a solid footing. The school too large in numbers at times, has had a far reaching influence in breaking down opposition in this very bigoted community, until an atmosphere of coldness and suspicion has given way almost entirely to one of friendship and cordiality. Mrs. Dykstra's efforts among the women have reacted in much the same way until it is almost more than the missionaries can do to follow up the openings for friendship thus created. There has also developed quite a large class of women who desire to be taught to read and learn something for themselves of the claims of the Gospel.

Last Spring Mr. and Mrs. Dykstra made a tour of Bahrain Island by house boat, reaching some very backward communities which would not ordinarily come under the scope of evangelistic effort. This was a unique departure and the results are still being felt in the numbers of visitors, encountered on that trip, who come to the Mission house when here in Bahrain.

Rev. G. D. Van Peursem, '7, carries on a varied work of preaching, teaching, Bible shop and touring in and about Muscat. Political conditions in Oman, the province of which Muscat is the gateway, are such that missionary effort there is more or less a policy of "watchful waiting." The Sultan of Muscat holds his throne only by reason of the protection of the British Government. All about Muscat are hostile tribes anxiously waiting an opportunity to rush in and make an end of the effete Sultan. In the meanwhile their warlike demonstrations and hostility for all that comes from Muscat has practically closed the rich Oman field to those extensive efforts which marked the labors of the later Peter J. Zwemer, '88, and others. However, Mr. Van Peursem is quick to seize any and every opportunity for developing friendship with those who come from the interior for brief visits in Muscat and awaits the time when modus vivendi may be found whereby that rich and receptive field may again be toured. In the meanwhile his school there is proving to be a real force for good in the community. Mr. and Mrs. Van Peursem recently rejoiced to welcome a son to their home.

appointed to a new station in Amara, Mesopotamia, where the changing conditions of that new land offer wonderful opportunities for effective service in molding the life of what practically amounts to a new nation. Mr. and Mrs. Walvoord too rejoice in the recent arrival of a daughter.

As much for the Hopeites on the field. Arabia is still more or less a virgin field and new doors have recently swung open which cry aloud for men to come in and possess the land. The Hopeites of Arabia look to the present day to come to the banner in this needy

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Once there was a slippery guy
That never, never told a lie—
Except when he said he didn't.
He belonged to the sissy race,
And so, we always slapped his face
Except when he had it hid-n't.

"Slip" growed up and went to Hope,
Hoping to feed the profs soft soap.
Yah,—ready then he wasn't—
But Slip found a Holland Furnace home.
Shows what Hope did for his dome,
Now that lad's my cousin.

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(Continued from 1st Page)

one became available. They have a little year-old son.

Speaking of Sio-khe, Miss Nellie Zwemer lives and works and has her being in that assemblage of habitations of men. She has charge of a Women's School there and does a good deal of traveling in outlying districts. She says that once in her travels she stayed in a home where there was a girl who had been a pupil in her school. The girl had been most unpromising and her stay in the school had been very short, so Miss Zwemer had considered her teaching lost on that girl. The rest of the family were all heathen. The place was very dirty. The head of the family invited Miss Zwemer to eat, and swept his arm over the table to clear off the remains of the meal just finished—also to clear off an inquisitive chicken which was seeking what it might devour. Just then this former pupil of Miss Zwemer's came in took in the situation and said, "Oh, the ko-niu doesn't want to eat off from a table like that. She's used to a clean place." So the girl cleaned up the table and produced some clean dishes for Miss Zwemer's benefit, and later saw to it that there was a passably clean place for her to sleep in. Miss Zwemer says that wherever she finds former pupils she finds that they have a better idea of cleanliness than the people around them, and that their homes are more attractive. (And that isn't all, of course.)

Dr. Edward J. Strick has been granted permission to go to the Straits Settlements to raise money for additions to Hope and Wilhelmina Hospitals, which are under his charge. One of the additions is to be a tuberculosis ward, I believe.

F. J. Weersing (Prep '08) has charge of a boys' primary school of about 200 pupils and has also general supervision of the Mission's day schools and boarding schools, numbering twenty-odd. He is at present gone up-country to help a certain little school figure out how to build an additional building on land it hasn't yet acquired, and hire an extra teacher. The school has \$50 on hand for all these purposes. Another case of "nothin' from nothin' and nine from eight."

As for myself (Hope '11), I cut a very small figure in the councils (or are they councils?) of the Mission. Mostly, I keep house for F. J. Weersing, after a fashion, and try to make civilized Americans out of our two little girls. That's about the extent of my activities.

Now it's nearing midnight and the Muse still slumbers, I'm sorry to say. But I hope some of these notes will be not too old to be usable.

Bata Bemis Weersing.

"BRIEF NOTES" ON HOPEITES IN INDIA

(Continued from 1st Page)

a while but owing to conditions on the field it was deemed more advisable that I remain at Tindivanam. Hope High School is a progressive school and every Hopeite may well feel proud of it as he does of the manager and principal now in charge of it. What India wants most is strong moral and religious leadership, sympathy for a people in distress, and unparalleled zeal in pointing out the way to a fuller and a richer life as it is found in Christ Jesus.

Miss Coburn is battling with the problem of the language. Unfortunately owing to the scarcity of missionaries she has already in the short time she has been here had to divide her attention between language study and school work. However, from this time on she has been given what she should have all the time—an opportunity for full time language study.

Mr. and Mrs. Gebhard, after a long and tedious journey, finally reached India two weeks ago and have also taken up their residence at Madanapalle. Their work too will be confined for some time to the study of the Telugu language.

Thus Madanapalle is of all the mission stations here most blessed with Hopeites. We of the south envy Madanapalle also for its cool climate, if climate in India can be said to be cool at all, but on the other hand are satisfied not to be afflicted with such a high degree with the malaria inflicting mosquito.

We drop down from the northern plateau and approximately seventy-five to eighty miles south we come to our next Hopeite home. Rev. and Mrs. Rottschaefer have just returned to India from furlough. He is the senior Hopeite of the mission, and the only member whose sway extends from north to south and east to west, as long and broad as the mission area itself. He is the builder of homes and schools and hospitals and the manager of the industrial phase of our mission activities. This work may seem to many at first glance to be far removed from the bringing in of the Kingdom, but in reality this must be done as

well as the more direct preaching of the gospel message, and has for its aim that greatly to be desired fact of a self supporting Christian Church in India.

Five miles distant is our next stop, Vellore, the hub of the mission so-called, at least by those who live there. There is no place in the mission where our missionary activities have been more highly developed and it is too the largest of our centers in point of population. Katpadi, however, might claim to be more centrally located and not without reason as it is a railroad junction to which all railway communications of the mission area lead. However, we are now concerned with Vellore, the home of one Hopeite family, that of Rev. and Mrs. L. Hekhuis. Bert is the "Dimmy" of the mission, the head of our largest educational institution, with a student body of something over eleven hundred. (As regards the number of his wards therefore he has even "Dimmy" beat.) His work is very large, and touching the young Hindu and Christian as it does in the formative period of life, of tremendous consequence and importance; it is work for several men rather than one and Hope might well begin to think of sending other than just the one or two short term as the case may be for the Hope High School at Madanapalle and that at Tindivanam. Here's an opportunity. Will Hope meet it or shall the mission have to look to other institutions?

And now we make another descent, another seventy miles south and we come to the place where this is written, Tindivanam. Tindivanam boasts of three of Hope's Alumni. Or is it "boasts"? At least for the purpose of this present article we shall say so. The home of Rev. and Mrs. H. E. Van Vranken is there and as the Indian would say that of "your most obedient servant" also. Tindivanam is the center for a very large evangelistic area of approximately two hundred square miles with about sixty Christian villages scattered over this territory. Van Vranken has in charge, a tremendous work for a single man. He is the only one of all Hope's Alumni of the American Arcot Mission just now who is directly engaged in the evangelistic phase of mission work, and there ought not to be one, there should be a dozen. Mr. Gebhard will of course follow in his trail, but "Geb" will first have to be content with the language for a little time to come.

These brief notes would not be complete without a few words about another Hopeite, the good housewife of our home. Those of the readers who happen to know "Tess" will not be at all surprised that she manages it well, sees that food is ready at the appointed time for "regular bears" when they come home, and is a regular wizard in maintaining order and etiquette when boisterous youth plays its excessive frolics. But apart from that she manages a Girls' School as well, and a girls' boarding institution of sixteen or seventeen youngsters is also under her maternal care. Yes, "Tess" is doing her part in the land of the blazing sun.

It is always very difficult to write about one's self. There are a few things that keep me busy also, such as a High School of approximately 450 students, and a boys' hostel and boarding school of a hundred, but one of the most delightful circumstances that interests me very much at present is the preparation for my homeward journey which I hope to make at the end of April this year. Thus by the time this little article reaches the press, I hope to be on my way and a little later one of my greatest delights shall be to visit the Alma Mater which we all love so much.

There is one other Hopeite whom I know of residing in India. I refer to Banninga. Dr. J. J. Banninga, full of vigor and enthusiasm and way up to the "Key of G" in ability. Of course he's a heretic in a way because he didn't stay with us, I mean with the Reformed church, but I'm sure we'll all forgive him those heresies. I have had no opportunity to see him very often, in fact the only opportunity is at Kodaikanal where the missionary goes for his vacation during those terribly hot summer days of May and part of June. I did hear from him recently, however, when he wrote to have me translate an inscription written on a very old tombstone in Dutch at Hyderabad. He then still seemed to be very much alive though dealing with dangerous subjects, Dr. Banninga is at present the manager of a very large mission area which for ANCHOR—1826—8—5-13 merly, before the war, was under a German missionary board. When this field was taken over by other mission bodies in India Dr. Banninga was asked to take charge of it. No small honor for one of the "Messengers of Hope."

I'm afraid that I have given but little space to each individual messenger, but brief means brief, with my very heartiest salaams to all.

Very sincerely yours,

C. R. Wierenga,

"Messenger of Hope" in India.

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